G. R. S. 59]

GENERAL AND REVENUE SECRETARIAT.

57-0

1907-3
(murrai)

File No. 51

Serial Nos. (See X

Papers Filed.

Month ——

SUBJECT.

Press copy and rough drafts relating to the order of Col a general - the use of Panch Kalasa by the clergi state.

PREVIOUS REFERENCES	LATER REFERENCES.

2871

Proof for [illegible]

1907-08

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI.

PROCEEDINGS

Dated *1908*

No. Muz. F.

Rejecting for reasons stated, the claim of the Swami of the Muragi Matt to use "Panchakalasa" ~~on his palanquin~~.

GPB—30-4-08—300

Proceedings of the Government of His Highness the Maharaja of Mysore.

Read—

Government Proceedings No. 5547-58 Muzrai F58 of 1897 dated the 28th May 1907, permitting the use by the Muragi Matt of the insignia specified in the Rahadari issued in favor of the Matt by the Chief Commissioner of Mysore on the 20th September 1869, with the exception of the "Addapalaki."

Memorial Registered No 231—885 dated, 21st August 1907, addressed to H H the Maharaja.

Petition No 1382 dated, 21st September 1907.

The marginally noted petitions received from the Agents of the Kudli-Sringeri and other Brahmin Matts and Sreenivasa Char and certain other Brahmin residents of Chitaldrug representing that the Guru of the Muragi Matt proposed to enter the town of Chitaldrug in procession using "Panchakalasa" on his palanquin and objecting to any such Kalasa being used by the Muragi Matt.

Petition dated 29th August 1907 from the Agent of the Muragi Matt praying for permission for the use of Panchakalasa on the Guru's palanquin

Correspondence ending with letter No. 188, dated 11th October 1907, from the Deputy Commissioner, Chitaldrug District, reporting on the above

Yadashth No. 118, dated 28th January 1908, from the Secretary to Government, General and Revenue Departments forwarding certain Shaha Amal extracts of the year Vyaya, relating to the subject

5054-65

No. DATED, BANGALORE, 18 APRIL 1908.

Muz. 9-57 of 1902

ORDER THEREON.—In the Government order read above, the Muragi Matt at Chitaldrug was allowed the use of all the insignia specified in the Rahadari issued in favor of the Matt by the Chief Commissioner of Mysore on the 20th September 1869 with the exception of the "Addapalaki."

2. In the Rahadari issued on 29th June 1907, in pursuance of the foregoing order, permission was given to use "Sadapalaki" only, while in the Rahadari dated, 20th September 1869, both "Addapalaki" and "Sadapalaki" had been mentioned. Information having been received that the Guru of the Muragi Matt proposed to enter the town of Chitaldrug in procession on the 15th August 1907, using "Panchakalasa" on his palanquin and that the Brahmins of the place were objecting to any such Kalasa being used, and the Deputy Commissioner of Chitaldrug having also asked for instructions in the matter, the Deputy Commissioner was informed that the terms of the Rahadari which only mentioned "Sadapalaki" without any reference to "Panchakalasa" should be strictly followed. The procession was accordingly conducted without the use of the "Panchakalasa."

3. In his petition dated 29th August 1907 read above, Lingappa, Agent of the Muragi Matt, has represented that in all religious functions amongst the Veerasaiva Community, the use of the "Panchakalasa" is considered an absolute necessity, that a palanquin without a Kalasa is not complete for purposes of a procession, that the use of such palanquin is prohibited, that the Panchakalasa not being a separate insignia, but only a necessary adjunct to the palanquin, it has not been specially mentioned in the Rahadaris issued but that it is being used ever since the Matt came into existence, and that the "Sadapalaki" is only used in contradistinction to "Addapalaki" and has no reference to the question of "Panchakalasa." He therefore prays that permission may be granted for the use of the Panchakalasa on the Guru's palanquin. This petition as well as the petitions received from the Brahmins of Chitaldrug and the Agents of the Kudli Sringeri and other Brahmin Matts protesting against the use of the Panchakalasa by the Guru of the Muragi Matt were referred to the Deputy Commissioner.

4. From the records received under cover of the Deputy Commissioner's letter read above, the Government observe that the Deputy Commissioner has examined a large number of witnesses and he has reported that the use of the Panchakalasa by the Swamy of the Muragi Matt was not prohibited in the Deputy Superintendent's order of the 11th September 1863; that the Swamy was using Panchakalasa during his processions in 1892, 1900 and 1902, but that on all these occasions its use was objected to by the Brahmins. He reports that the Lingayets contend that the

Muzrai, dated April 1908.

"Panchakalasa" represents the five Achars, the founders of their religion and is a necessary adjunct to the Guru's palanquin and that it cannot be looked upon as a separate insignia requiring to be specially mentioned in a Rahadari. The Brahmins on the other hand say, that the Kalasa used for worship is different from the one used as a mark of respect, that the latter is a prerogative of the Ruler at present allowed only to the Gurus of a few Matts, that the fact that the other important Matts are not allowed this special honor is a clear proof that "Panchakalasa" is not a necessary adjunct but a separate insignia, that a palanquin without it is complete for purposes of a procession and that the term "Sādapalaki" used in the Rahadari granted to the Matt means a palanquin without any "Panchakalasa."

5. At the request of the Agent of the Matt a search was made among the old records of the General and Revenue Secretariat, with the result that from the Shaha Amal extracts of the year Vyaya received under cover of the Yadashth read above, it has been found that on the 29th February 1827, His Highness the late Maharaja Sri Krishnaraja Wadiyar Bahadur III sent the Swamy of the Muragi Matt, new gold "Panchakalasa" for use in place of the old ones.

6. As regards the Rahadari of the 29th June 1907, referred to above, the Government observe that they have been very liberal in reviving as an act of grace on the part of the Ruling authority in the State, honors to the Muragi Matt in regard to which, although the authority of Sannads and Shaha Amals may be set up, the practice has been quite against their use. ~~As regards the "Panchakalasa" claimed by the Muragi Matt, considering the state of feeling between the parties, not much reliance could be placed on the oral evidence adduced on either side.~~ ~~Moreover,~~ this is a Royal insignia and it is referred to in the compilation made in the Secretariat as a special "Birudu" granted to certain Matts. The Government are not inclined to ~~believe that it has anything~~ to do with the five Achars. Even if it did, it has not been specifically mentioned in the Rahadari of 1869. Further, ~~there is always safety in adhering to mamul in these religious and sectarian disputes~~. In these circumstances the Government of His Highness the Maharaja direct that it is not desirable that the "Panchakalasa" honor claimed by the Muragi Matt which is not specifically mentioned in the Rahadari of 1869, should now be bestowed for the first time. The parties will be informed accordingly.

L. ANANTASAMI RAO,
Muzrai, Secretary.

To—The Deputy Commissioner, Chitaldrug District, returning the records.
The Deputy Commissioners of other districts.
The Officer in charge of Palace Establishments, Mysore.
The Secretary to Government of His Highness the Maharaja of Mysore, General and Revenue Departments, returning the records received under cover of his Yadashth.

Dnd - C P S.

Dft. as per K KBs order

Murugan

Read,

Govt Circ no 5544-58
Mung 1 58 of 1897

dated the 28th May 1904, permit-
ting the use by the Murgi
matt of all the insignia -
Specified in the Rahadari
issued in favor of the matt
by the Chief Commissioner
of Mysore on the 20th Sept
1869.
with the exception of the
"Addapalaki"

Submitted
This may be printed
Warrants yes
Call for proof
23/4/08

25/4/08

memorial registered no 231/885 Dy
21st August 1904 addressed to
H. H. the Maharaja.
Petition no 1382 Dy 21st
September 1904 from Sreenivasa
~~from a certain other residents~~
~~of Chittaldroog~~

The mangmalty notes
petitions received from the
Agents of the Kudu-Sungers
and other Brahmin matts
and Srinivasa chars and
certain other Brahmin-
residents of Chittaldroog
representing that the Guru
of the Murgi matt pro-
poses to enter the town

of Lohitabeng in procession
using "Purchakalasa" on
his palanquin and objecting
to any such Kalasa
being used by the Murgi matt

Petition dated 29th
August 1904 from the
Agent of the Murgi
matt praying for permission
for the use of Purchakalasa
on the Guru's palanquin.

Correspondence ending
with letter no. 188 dated
11th October 1904 from the
Dy. Commr. Lohitabeng
Distt. reporting on the above.

Yadavakth
~~Yadavakt~~ no. 118 Dy
28th January 1908 from
the Secretary to Govt.
Rev. Deptt.

forwarding certain Shaka
Amal extracts of the
year Vyaya, relating to
the subject

Cover Memo no dt.

In the Court cover
read above, the merger matt
at Chitaldrug
was allowed the use of all
the insignia specified in
Rahadari issued in
of the matt by the
of Commissioner of -
ore on the 20th Sept
1869
the exception of
Chamarajalaka!

In the Rahadari
on 29th June 1957
the
ance of
ission was
to use

Sadapalaki" only, while
in the Rahasani dated
20th September 1869 both
"Addapalaki" and "Sadapalaki"
has been mentioned.
Information having been
received that the Guru
of the Muragi matt proposed
to enter the town of
Chittalsung in procession
on the 15th August 1907,
using "Panchakalasa"
on his palanquin and
that the Brahmins of
the place were objecting
to any such Kalasa
being used; and the
Deputy Commissioner
of Chittalsung having
also asked for instructions
— matter, the Deputy

that the terms of the Rahasyam, which only mentions "Sodashakala" without any reference to "Panchakalasa" should be strictly followed. The procession was accordingly conducted without the use of the Pancha

3) In his petition dated 29th August 1707 read above, Lingappa, Agent of the Mutt, has represented that in all religious functions amongst the Veerashaiva community, the use of the Pancha-Kalasa is considered an absolute necessity, that a palanquin without

a Kalasa is not complete
for purposes of a pro-
cession, that the use of
such palanquin is prohibited,
that the Sanchakalasa
not being a separate
insignia, but only a
necessary adjunct to the
palanquin, it has not
been specially mentioned
in the Rahasyas issued
but that it is being
used ever since the matt
came into existence,
and that the "Sadapalaki"
is only used in contra-
distinction to "Addapalaki"
and has no reference
to the question of "Sancha-

" We therefore
pray permission

use of

the Panchakalasa on the Guru's palanquin. This petition as well as the petitions received from the Brahmins of Chitaldrug and the Agents of the Kudli-Sringeri Mutts and other Brahmin Mutts, protesting against the use of the Panchakalasa by the Guru of the Sringeri Mutt were referred to the Dy. Comm^r.

(5) From the records received under cover of the D/Comm^r's letter read above, the Govt observe that the Dy. Comm^r has examined a large number of

~~and has submitted his report to the~~
witnesses ~~the report~~ ~~has been sent~~ ~~to him~~ Sachar reported
that
the use of the Panchakalasa
by the Swamy of the
Muruga matt was not
prohibited in the Dy
Supdt's order of the 11th
September 1863; that
the Swamy was using
Panchakalasa during
his processions in 1892,
1900 and 1902, but that
on all these occasions
its use was objected
to by the Brahmins.
He reports that the
Lingayets contend that
the Panchakalasa
representing the 5
Achars, the founders
of their religion,

and is a necessary adjunct to the lyons palanquin and that it cannot be looked upon as a separate insignia - requiring to be specially mentioned in a Rahasya. The Brahmins on the other hand say, that the Kalasa used for worship is different from the one used as a mark of respect. That the latter is a ~~regalia~~ prerogative of the Ruler at present allowed only to a few - the lyons of ~~Insa Sia~~ ~~Sringeri, Kudli and~~ ~~Sankata~~ mutts, that the pack that the

~~Sivaganga Zamindar~~

~~[illegible]~~ other important mutts are not allowed this special honour is a clear proof that Panchakalasa is not a necessary adjunct ~~adjunct~~ but a separate insignia, that a palanquin without it is complete for purposes of a procession and that the term "Sivapalaki" used in the Rahadari granted to the mutt means a palanquin without any Panchakalasa.

(5) At the request of the Agent of the mutt, was made

among the old records of the Govt and Rev Secretariat with the result that from the Shaka Anal extracts of the year Vyaya received under cover of the yadhasi read above, it was been found that on the 29th February 1829, H.H. the late Maharaja Sri Krishna Raja Wadeyar Bahadur III sent the Swamy of the Mungi mutt new gold Panchakalasas for use in place of the old ones.

(b) As regards the Rahasari of (illegible) the 29th June 1907, referred To above, the Govt observe that they have been very liberal in sanctioning as an act of grace on the part of the

Ruling authority in
the State, honours to the Muruga
matth in regard to which,
although the
authority of Sanads
and Shaka Anals may
be set up, the practice
has been quite against
their use. As regards
the Panchakalasa claimed
by the Muruga matth,
considering the state of
feeling between the
parties, not much reliance
could be placed on
the oral evidence ad-
duced on either side.

This is a

and it

compilation made in the Secretariat as a special "biram" granted to certain mutts The Gott. ~~Hindu~~ are not inclined to believe that it has anything to do with the 5 Achars Even if it did, it has not been specifically mentioned in the Rajasasi of 1869. Further, there is always safety in adhering to manual in these religious and sectarian disputes. In these circumstance, the Govt. of H.H. the Maharaja direct that it is not desirable that the Panchakalasa honours claimed by the murasi mutt which is not

specifically mentioned
in the Rahavan of
1869, should now be
restored for the first
time. The parties ~~should~~ will
be informed accordingly.

H H's order) 23/4/08
Secretary
22/4/08.

20, The Dy. Commr.
Chitaldrug Distt. returning
the record ~~of~~ ~~the~~ ~~Ms~~ for inspn
by some of other ~~Ms~~ for inspn
officers in charge taken on 25/4
in the Secretg. Genl.'s

Office
Keep copies of the
Shahanwal Extracts

Rece. Depts. returning
the Secretariat records received under cover
of this Jadashth.

End.s to the Murungi, Kudli Sringeri & other
Mutt agents & the Depts.

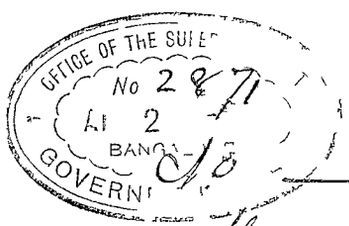
Progs Branch
Dne 4th Inst

Govt of H.H. the
Maharaja of Mysore

Mucrai

Proceedings

Dated 1908.



May: 7.

Rejecting for reasons stated, the claim of the Swami of the Muruga Matt to use "Panchakalasa" on his palanquin.

cee

of H. H. the Maharaja of Mysore

Mussai

Read:-

Government Pro. No. 5547-58
Mus 4 58 of 1877

dated the 28th May 1907, permitting the use by the Muraji Matt of all the insigna specified in the Sahadari issued in favor of the Matt by the Chief Commissioner of Mysore on the 20th September 1869, with the exception of the "Addapalaki".

Press copy
Secretary
Govt Depte
Please send leave
Proofs Depte

The marginally noted petitions received from the Agents of the Kudli-Smarjen and other Brahmin Matts and Sreenivasa Char and Certain other Brahmin residents of Hirebalavag representing that the Guru of the Muraji Matt

Memorial Regd. No. 231/885 dated 21st August 1907, addressed to H H the Maharaja.
Petitions No. 1382 dated 21st September 1907

proposed to enter the town of Chitaldrug in procession using "Panchakalasa" on his palanquin and objecting to any such Kalasa being used by the Muraji Matt.

Petition dated 29th August 1907 from the Agent of the Muraji Matt praying for permission for the use of Panchakalasa on the Guru's palanquin.

Correspondence ending with letter No 188 dated 11th October 1907, from the Deputy Commissioner, Chitaldrug District, reporting on the above.

Yadashtt No 118 dated 28th January 1908, from the Secretary to Government, General & Revenue Department forwarding certain Shaka Amal extracts of the Year V yr, relating to the

Subject.

———— " ————

Order thereon No.

Dated Bangalore, April 1908.

In the Government order read above, the Muragi Matt at Chitaldrug was allowed the use of all the insignia specified in the Pahadari issued in favor of the Matt by the Chief Commissioner of Mysore on the 20th September 1869 with the exception of the "Addapalaki".

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palanquin without a Kalasa is not complete for purposes of a procession, that the use of such palanquin is prohibited, that the Panchakalasa not being a separate insigna, but only a necessary adjunct to the palanquin, it has not been specially mentioned in the Rahadaris issued but that it is being used ever since the matt came into existence, and that the "Sadapalaki" is only used in contradistinction to "Addapalaki" and has no reference to the question of "Panchakalasa". He therefore prays that permission may be granted for the use of the Panchakalasa on the Guru's palanquin This petition as well as the petitions received from the Brahmins of Hirebidrug and the Agnis of the Kudli Sringeri and other Brahmin ~~Brahmin~~ Matts

protesting against the use of the Panchakalasa by the Guru of the Muragi Math were referred to the Deputy Commissioner

4. From the records received under cover of the Deputy Commissioner's letter read above, the Government observe that the Deputy Commissioner has examined a large number of witnesses and he has reported that the use of the Panchakalasa by the Swamy of the Muragi Math was not prohibited in the Deputy Superintendent's order of the 11th September 1863, that the Swamy was using Panchakalasa during his processions in 1892, 1900 and 1902, but that on all these occasions its use was objected to by the Brahmins He reports that the Lingayets contend that the "Panchakalasa"

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Rahadari granted to the Matt means a palanquin without any "Pancha Kalasa"

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been specifically mentioned in the Rahadari of 1869. Further, there is always safety in adhering to manual in these religious and sectarian disputes. In these circumstances, the Government of H.H. the Maharaja direct that it is not desirable that the "Panchakalasa" honors claimed by the Murgi Math which is not specifically mentioned in the Rahadari of 1869, should now be bestowed for the first time. The parties will be informed accordingly.

By L. Anantasana Rao,
Secretary

To,
The Deputy Commissioner, Chitaldrug &c
returning the records
" " " of other Districts.
Officer in charge of Palace Establishments. Mysore.
Secretary to Govt. of H.H. the Maharaja Mysore, General & Revenue
Ref: the records received under cover
of &c his. Yadashth.

1906-07

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 28th May 1907

No. 5547-58
Muz. F. 58 of 1897

Passing orders on the claims of the Kudli Sringeri and Murugi Matts for the use of Adda Palaki and other honors.

GPE—9-7-07—500